



JAMES I.



JAMES I.





J. Taylor sculp.

JAMES VI.

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

Τῶ Πατρὶ: & τῷ υἱῷ.

OR, THE

Pourtrature

OF

King *James* the First,

AND

King *Charles* the First;

Part of it

Drawn by their own Hands.

Together with the Articles of Marriage betwixt Prince
Charles and the Infanta of *Spain*, as also the Articles
of Marriage betwixt Him and *Maria* of *France*, for
the bringing in of POPERY.

A Plumis dignoscitur Avis,

Simulata Sanctitas est duplex Iniquitas

Falsa non durant.

Sen. Ep. 22.

Hypocrisie can't always lie hid,

But the Truth will out.

Impia sub dulci melle Venena latent. Ovid.

In Golden Pots are hid the most deadly Poison.

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Pater-Noster-Row. 1717. (Price Sixpence.)



ELIK'ON BAZIAKH

To His Majesty's

OR THE

COURT

OF

King James the First,

AND

King Charles the First;

Part of it

Drawn by their own Hands.

Agreed with the Articles of Marriage between Prince
Charles and the Princess of Wales, and the
Articles of Marriage between the said Prince
and the Princess of Wales, for

the King in 1623.

At the Court of the said King James the First.

Witness the said King's Hand and Seal, the

son of the said King.

I, the said King's Secretary, have signed these

Articles with the said King's Hand and Seal.

Given at the City of London, the 10th day of

the said month of June, 1623.

Printed for the said King's Secretary, at the
Print of the said King's Secretary, in the

To the READER.

THE following Sheets may serve as a Looking-Glass for High-Church Tories, wherein they may see the Beauty, Sanctity, and Piety, (if any) as well as the Hypocrisy, Inconstancy, and Perfidiousness, of their Quadruple Kings, especially the two first, who were, if not altogether, yet almost Papists; and that they were so reputed to be, will appear by and by, as plain, as that two and two make Four.

The last, viz. James II. our Adversaries cannot deny but that he was a most zealous and rigid Papist; and that Charles II. was bred up and educated in the Principles and Practices of Popery, the Articles of Marriage betwixt his Father and France, do plainly prove it; and that he died a Papist, his Brother James II. did positively affirm it: So that we are quit of two of the four.

The other two, viz. James I. and Charles I. are the Subject of the following Lines, which will prove them little better than their Issue.

I know it will be said, that King James I. was far from being a Papist, because he wrote against Popery, wherein he shewed a great deal of Learning and Zeal.

Answer. 'Tis true, he wrote against Popery, and all that he wrote was no more, nor other, than what others had done before him, so that he added nothing of Advantage to the Cause. His Design in writing (in part) was ad tentandum tacullatem, more than to convince any one of the Erroneous Tenets of the Church of Rome, for had he been further engaged, he would have wounded himself. But his chief Reason was, his then Parliament, as well as some godly Bishops (who I could easily name) as also the Kingdom in general, were jealous that he was bigotted to Popery; and tho' they durst not positively charge him therewith, yet they went so near it as they durst with the hazard of their Lives. Witness Dr. Abbott, Archbishop of Canterbury, &c. See his Letter, p. 17.

King James apprehending that the Eyes of the Kingdom in that respect were open, and how jealous they were of him in that Matter, for a more colourable Pretext (whereby he might blind his Subjects, and the more easily bring about the Marriage of his Son Charles I. upon such Terms or Articles as would inevi-

TO the READER.

rably destroy the Protestant Religion; and establish Popery
Perfection, and to all Intents and Purposes) did give himself
the Trouble to write against Popery with a seeming Vehemen-
cy and Abhorrence thereof; but it prov'd no more than so
for the Papists knew what he really was, and what was the
Occasion of his writing thereof.

That King Charles I. was Dad's own Child in Matters of
Religion (for when he went to die, he declared he died in the
Religion his Father left him) will appear in the following Pa-
pers, and the old Saying thereby will be verif'd, a Redic-
putrescēt, putridi Rami exeunt.

His Disposition to Popery was more than a bare Inclination
and to prove this, the Records in foreign Courts will allow me
their Assistance, beyond all Attempts to the contrary.

Besides, his own repeated Vows, Promises, Protestations and
Oaths, some of them being signed by him, and yet remaining
under his own Hand, are all there in indelible Characters; and
what lay in his Power (as he was under an Obligation to do in his
Marriage Articles) I believe he endeavour'd to do as much
as possibly he could without being suspected a Papist. And
as he in the said Articles, or at the foot of them, promises to
give ear to the Solicitations of Papists with great Willingness, and
without Obstinacy; so I believe he would (if he durst) have dis-
cover'd himself a Proselyte; for in order thereto, he needed no
other or better a Salicitrix than his dearly beloved Spouse, Wife
and Commandress, to prevail with him, to whom he paid this
Compliment upon his first Reception of her into England, That
he desired to be no longer Master of himself, than he was a
Servant to her; and that was all the Days of his Life.

I'm not altogether ignorant of the thundering Peals and Volleys of
Oaths, Curses, and horrid Execrations, and Daminations, that I shall
meet with on this account, nor of the Cannons that will be mounted
against me; the first I esteem as Bells without Clappers; and the latter,
as Powder without Ball; so that I hope by neither to receive Damage.
If I do, God's Will be done. 'Twas the High-Church Tory Party, who
magnified, deified, and almost blasphemously extolled, if not adored,
these two Kings, that put me upon this severe Scrutiny; and finding
the same to be as in the following Sheets, I thought it my Duty, both
to God and Man, to make the same publick: My Duty to God, as they
are Matters of Fact, and therefore true; and my Duty to Men, to un-
deceive them, and set their Judgments aright, and let them see, that
all is not Gold that glistereth; and that one Story is good until another
be told. Veritas non querit Angulos, nor will never be ashamed.
And so, Reader, I bid thee heartily farewell.

The Pourtracture of King *James I.* and King *Charles I.*

TIS not design'd, that a compleat History of these two famous Kings Reigns should be given in these few Sheets : But *mostly* what relates to their Transactions with Pope *Gregory the 15th*, then Pope of *Rome*, and other Popish Princes, &c. as They, *viz.* King *James* and King *Charles* were reputed, or hoped or expected would be Papists, by the said Pope and Popish Princes.

I'll first begin with the Father's Letter to the said Pope.

JAMES, by the Grace of God, King of Great-Britain, France, and Ireland, Defender of the Faith, &c.

To the Most Holy Father, Pope *Gregory the 15th*,
Greeting all manner of Felicity.

Most Holy Father,

YOur Holiness will perhaps marvel, that *We* differing from you in Point of Religion, should first salute you with our Letters, howbeit such is the Trouble of our Minds, for these calamitous Discords and Blood-sheds, which for these late Years past have so miserably rent the Christian World, and so great is our Care and daily Solitude to stop the Course of these growing Evils betimes, so much as in us lies, as we could no longer abstain, considering that we all worship the same most Blessed Trinity, nor hope for Salvation by any other Means, than by the Blood and Merits of our Lord and

B

Saviour

Saviour Jesus Christ; but breaking this Silence, to move your Holiness by these our Letters friendly and seriously, that you would be pleased, together with us, to put your Hand to so pious a Work, and so worthy of a Christian Prince.

It is truly to be wished, and by all means to be endeavoured, that this Mischief creep no farther, but that these Storms at the last ceasing, and the Rancour being removed, by which they were at the first raised, the Hearts of those Princes whom it any ways concerns, may be reunited in a firm and unchangeable Friendship, and, as much as may be, knit together in stricter Obligations than before, one unto another.

This we have always had in our Desires, and to bring it to pass, have not hitherto spared any Labour or Pains, not doubting but your Holiness, out of your *singular Piety*, and for the Credit and Authority that you have with the Parties, both may and will further this Work in an extraordinary manner, no way can any Man better merit of the State of *Christendom*, which if it shall take the desired Effect in your Days, and by your Assistance, your Holiness shall worthily reap the Glory, and the Reward due to so excellent a Work.

That which remains further for us to say concerning this Matter, this Gentleman, our Subject, *George Gage*, will deliver unto you more at large; *praying* your Holiness, that you will give him, in all things, full Credence and Belief, *beseeching* Almighty God, from our Heart, to preserve you in Safety, and to grant you all other Happiness.

From our Palace at Hampton-Court, the last of September, 1622.

Here we must enquire, what the King means by *Father*; and this must be took in a *spiritual and religious Sense and Meaning*, in relation to the Pope; for the Pope is generally took by the Papists to be the *spiritual Head and Father* of the *Roman Church*, and the particu-

lar

lar Members thereof constituting its Body, are in a religious Sense and Meaning, said to be his Spouse, and sometimes his Children; and the custom and manner of all Persons of the Romish Perswasion for some hundreds Years past, of giving the Pope of Rome the honoured Title and Appellation of *Father*, will easily prove this to be took in a religious Sense.

Now 'tis well known, whoever takes the Pope to be his Father in a religious Sense, must be of the same Religion with the Pope, viz. a Papist, else the Relation of Father and Son is broke, which I do not see in the Case instanced; neither will the Pope own any such for his Children, but those who profess themselves to be of the same Religion with himself, but esteem them Bastards, Hereticks, and what not; and if King James dissemble the Point with the Pope, then the Pope will so account him as a Bastard and Heretick, and no Son. Now 'tis plain, that the Father and Son being of one and the same Religion, Faith, or Belief, 'tis that which gives the Relation of Father and Son.

Example. St. Paul calls and owns in many places, Timothy his Son, his beloved Son, &c. but how? 'tis in the Faith; my own Son in the Faith. In another place, writing to Titus, he calls Titus his Son; but how? 'tis according to the common Faith. So that 'tis plain from these two Instances, that 'tis the Faith, or the being of one and the same Religion or Belief, that makes this Relation of Father and Son; and so consequently if King James own the Pope as his spiritual or ghostly Father (as you see he does in his Letter) then he must be of the same Religion with the Pope his Father, viz. a Papist.

Again, those that are not St. Paul's Sons in the Faith, such as James and Jambres, or those like them who resist the Truth, Men of corrupt Minds, and reprobate concerning the Faith, these were none of Paul's Sons; from such as these, turn away (says he) and such as Phygellus and Hermogenes, and all they that were in Asia, these were all turned away from St. Paul, and were none of

his Sons. And in another place, he says, some were already turned aside after Satan, these were none of *Paul's Sons*. Yet further, *Paul* writing to *Timothy*, he commends Faith and a good Conscience, which some have put away, and as concerning the Faith have made Shipwrack, of whom is *Hymeneus* and *Alexander*, whom I have delivered up to Satan; these were none of his Sons. Hence it's sufficiently plain, that 'tis the Faith or the being of one and the same Religion, that constitutes the Relation of Father and Son, and the being otherwise breaks that Relation.

This Relation of Father and Son farther appears by the humble and submissive Stile that the Son writes to his Father in, Praying your Holiness, &c. and Beseeching, &c.

But here it may be said, What's all this to the purpose? for tho the King calls the Pope Father, yet at the same time they differ in Point of Religion. Answer: This is meer Cant, as appears by what follows in the King's Letter.—Howbeit, such is the Trouble of our Minds for those calamitous Discords, &c. as we could no longer abstain, considering that we all worship the same Most Blessed Trinity, nor hope for Salvation by any other Means than by the Blood and Merits of our Lord and Saviour Jesus Christ, but breaking this Silence to move your Holiness, that you would be pleased, together with us, to put your Hand to so pious a Work, &c. — And a little farther, he saith, — We that always had it in our Desires, and to bring it to pass, have not hitherto spared any Labour, not doubting but your Holiness, out of your singular Piety, and for the Credit and Authority with the Parties both may and will farther this Work in an extraordinary manner. — Here you see he is in love with the Pope's singular Piety, which (if he have any) it must proceed from his Religion, as a Papist; so that King James approving of the Pope's singular Piety, must also approve of the Pope's Religion, from whence it proceeds.

Again,

were Again, If the Pope be King James's Father in a spiritual
 e of religious Meaning (as he freely acknowledges) then 'tis
 y, necessary to know, who was King James's spiritual Mo-
 ther. That the Church of Rome is the Mother of all
 made Romanists and Papists, is acknowledg'd by them all,
 homer they boast of their Church to be the Mother Church
 his all other, and the Pope to be the Father. Now, if
 Faith the Pope be King James's Father, then the Church of
 tute Rome must be his Mother; so that King James was be-
 wise got by the Pope of Rome, on the Body of the Church
 of Rome. I'll not enquire into the Miscarriages of the
 the Church of Rome, his Mother, they are too many to be
 Fa- enumerated; but if our first Reformers may be credi-
 xc. ted, or the Bishops of the Church of England may be
 our of any Esteem or Account, This Church of Rome goes
 the by an ill Name, viz. a Whore. By this Name she hath
 er gone and been known from the first beginning of the
 the Reformation; and also of later times, viz. Dr. Abbot
 our Archbishop of Canterbury, he makes nothing of calling
 ould her Whore, as in his Letter to Secretary Nauton, Sept.
 the 12. 1619. but in his Letter to King James, 'he calls her
 by a Whore with a witness (as we say) wherein he tells
 our the King, viz. By your Art you Labour to set up that
 Si- most Damnable and Heretical Doctrine of the Church
 ea- of Rome, the Whore of Babylon. — Here he tells the
 ous King to his Face (as I may say) that the Church of Rome
 Ve is a Whore, nay, the Whore of Babylon. Here we see the
 to Sentiments of this worthy Prelate touching the Church
 ot- of Rome, that she is a Whore, nay the Whore of Babylon;
 and is also his Opinion of King James, that by his Art he
 th laboured to set up the most Damnable and Heretical
 ry Doctrine of the Church of Rome, the Whore of Babylon.
 he This looks very like his being a Papist, when he la-
 1st boured to set up Popery. Dr. Thompson, in his Epistle
 ng Dedicatory to the Prince of Wales, as also in his Ser-
 so mon, all along calls the Church of Rome, a Whore.
 Now, if King James was got by the Pope on the
 Body of the Mother Church of Rome, and if the Church
 of

of Rome be a Spiritual or Ecclesiastical Whore, and she
his Mother, I'll say no more, but *Ergo*. See also
Downham against Antichrist.

But this is not the worst of it neither, for King
James not only calls the Pope *Father*, but *Holy Father*
which is a farther Demonstration of his Good Opinion
and Approbation of the Roman Religion, and of the
singular Piety of the Pope. Now this Appellation
Holy Father is peculiar to be alone, Holiness being one
God's Attributes; and we cannot find this Appella-
tion given in Scripture to any, save God alone, as
John 17. 11. where Christ gives it, *Holy Father*, keep
through thine own Name, those Thou has given me.
Such Epithets as *Good, Holy, &c.* are not to be used
but when joyned with other Words that has Relation
to God in some of his Attributes, See *Matth.* 1.
16, 17. *Mark* 10. 18. *Luke* 18, 19. where a certain
Ruler came running in to Christ, saying, *Good Master*,
What shall I do to Inherit Eternal Life? And Jesus
answered and said, Why callest thou me Good? there
is none good but One, even God. Here we find Jesus
rebuking the Ruler for calling Him good, and he gives
you the Reason for it, there's none good but God. Now
'tis easily discovered that the Ruler took Jesus to be
mean Man, without any respect to his Divinity, and
such Christ takes it, and understands him, and upon
that Score would not allow the Ruler to call him good,
there being none good but God: So if he had been called
Holy Father, he would have rebuked the Ruler for
calling Him so, for the same Reason, there being none
Holy but God, who is the foundation Fountain and Per-
fection of Holiness it self.

But it may be said, King *James* does not say, *My*
most holy Father, but *most holy Father*; so that he may
call him *most holy Father*, tho' not *my most holy Father*.
This is vain and frivolous, for *my* must be included,
tho' it be not express'd; for the King by his Letter to
the Pope, is, as tho' he were personally present with
him,

and does not represent another. Pray when Jesus
 Christ in the forecited Place, prays to the Father, say-
 ing, Holy Father, did he represent another, and not
 mean himself? *Holy Father* there, is equivalent with
 calling him *my holy Father*; and the Relative *my*, is
 applied as fully as if it had been expressed, and gives
 the Relation betwixt God the Father, and Jesus Christ
 as Son; and so it is in this Case, between the Pope,
 the Father, and King *James* the Son.

Yet a little farther, this dutiful Son, thinks this Title
 somewhat too short, and imperfect; and as though he
 wanted Words to set forth his venerable Father's
 Title, he sums up all with the word *most*; *most holy*
Father, and here he thinks he has done his best, *Et ne-
 scio plus ultra*. Now I defy all the Romanists in the World,
 to get them study with all their Heads together till Dooms-
 day, and they cannot exceed this renowned Appella-
 tion, that this young Son of the Pope has given his
 Father, he has done it to Perfection, and more he could
 not do. Nay more than *most holy Father* we cannot call
 God himself, we are at the highest Degree, and can go
 no farther. Whether this way of treating Men, may
 be called Blasphemy, let the King be Protestant, Papist,
 or what ever else, I shall not enquire, the Thing is so
 plain, being matter of Fact, that it looks something
 like it.

Sure I am, that God is the only *most holy Father*, for
 he is Holiness it self, He is eternally, and unchangeably
 so, and 'tis His prerogative alone, this is His glory and
 honour, He will not give His glory to Idols, nor His
 honour to any other, *Esay 42.8.* God is a jealous God, and
 those who give His honour to any other, (as King *James*
 does to the Pope, by Deifying him with such a Title,
 making him a petty God) He calls them His Enemies,
 and such as hate Him, and will *Visit their Sins upon the*
Children unto the Third and Fourth Generation of them
 that hate Him, *Exod. 20. 5.* This Scripture was ful-
 filled in the *Visitations* of King *Charles the First's Son*,
 who

who was put to Death for the *first Generation*, and King Charles the Second, his Grandson, who was supposed to be *Paysoned* for the *Second Generation*, and also of King James the Second, his Grandson also, who abdicated his Throne for the *Third Generation*; so that 'tis ill playing with our Fingers in the Fire.

But to return to the close of the King's Letter viz. That which Remains for us to say concerning the Matter, this Gentleman, our Subject George Gage, will deliver unto you, praying your Holiness in all Things, to give him full Credence and Belief: Beseeching Almighty God from our Heart to preserve you in safety, &c.

This Mr. Gage was King James's Minister (or call him what you will) at Rome, and was to procure from the Pope a Dispensation for the Prince of Wales, Charles the First, King James's Son, to marry with Infanta Donna Maria, Sister to the then King of Spain. This appears from a Letter to Count Gondoman, wherein the writer thereof tells his Lordship, saying, Mr. Gage brings us News from Rome, that the Dispensation there is at a stand, except a number of new Conditions be granted, which we never dreamed of, &c.

Hitherto we have found a sweet Harmony, both in Relation to Religion and other Secret Affairs and Correspondencies between the most Holy Father the Pope, and King James his most dutiful Son.

But to clear the matter a little farther, that if King James was not altogether, yet he was almost a Papist.

This is manifest from the publick and private Articles made in Order to his Sons Marriage, with the said Infanta, the which he subscribed and swore unto. He only mentions the 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 15th and 20th of the publick Articles.

Art. 4. That as well the gracious Infanta, as all her Servants and Family, shall have the free use and publick Exercise of the Roman Catholick Religion.

Art. 5. That she shall have an Oratory and decent Chappel in the Palace, where, at her Pleasure, Masses may

may be celebrated, and so likewise she shall have in London, or where-ever she resides, a publick and capacious Church near the Palace, wherein all Duties may be solemnly celebrated, and all other things necessary for the publick Preaching of God's Word, the Celebration and Administration of all the Sacraments of the *Roman Catholick Church*, and for Burial of the Dead, and Baptizing of Children; that the said Orotary, Chappel and Churches shall be adorned with such Decencies as shall seem convenient to the said Infanta.

Art. 6. That her *Men and Maid Servants*, and their *Servants Children and Descendants*, and all their Families of what sort soever, serving her Highness, may be freely and publickly *Catholicks*.

Art. 7. That her Chappel shall be spacious, so as to contain herself and all her Servants, with a publick Door for them, and a private Door for herself.

Art. 8. That it shall be beautified with Altars, Images, &c. according to the Custom of the Holy Church, &c.

Art. 9. That the Care and Custody of this Church and Chappel, shall be committed to such as the Infanta shall appoint.

Art. 10. That to the Administration of the Holy Sacraments, and to serve in the Church and Chappel aforesaid, there shall be twenty-four Priests and Assistants, &c.

Art. 11. That there be one superior Minister, or Bishop, with necessary Authority, upon all Occasions which shall happen belonging to Religion; and for want of a Bishop, that his *Vicar* may have his Authority and Jurisdiction.

Art. 12. That the Bishop, or superior Minister, may correct and chastise all *Roman Catholicks* who shall offend, &c.

Art. 15. That the *Laws* which are or shall be in England against Religion, shall not take hold of the Infanta's Servants; and only the aforesaid Superiour Ecclesiastical

cal Catholick may proceed against Ecclesiastical Persons, as have been accustomed by Catholicks: And if any Secular Judge shall apprehend any Ecclesiastical Person for any Offence, he shall forthwith cause him to be deliver'd to the Superiour Ecclesiastick, who shall proceed against him according to the Canon Law.

Art. 20. That the Sons and Daughters which shall be born of this Marriage, shall be brought up in the Company of the said Infanta, till Ten Years of Age at least, and shall freely enjoy the Right of Succession to the Kingdom of England.

These were some of the publick Articles: Wherein we may observe, that the Infanta and her Servants were to have the publick Exercise of the Roman Catholick Religion; and not only a Chappel for herself in the Palace but a publick and capacious Church in London or elsewhere, *wheresoever she kept her Court.*

This Limitation or Provision, looks as tho' she design'd to keep her Court in most Parts of England, thereby thinking to spread Popery into all the Parts thereof.

Again, she further provides not only for herself and Servants, but also for her Servant's Servants, their Children and Descendants *whatsoever*, and all their Families of *whatsoever sort*, may be freely and publicly Roman Catholicks.

Here's News for Protestants! Here's entailing and establishing Popery in England to all Intents and Purposes! 'Tis from one Generation to another, and for a Succession of Ages.

For the better accomplishing and effecting hereof, she must have no less a Number than Twenty-four Priests and Assistants; no fewer to be sure, and a Bishop besides; who are to attend her in all her Courts throughout England, upon Occasion to *promote Popery.* Which number of Priests and Assistants, travelling through-

throughout *England*, are enough in a small time to
stock the whole Nation with Bastards.

Then she takes care to provide *England* with a Po-
pish Successor, Sons or Daughters, they must be brought
up by her in the Popish Religion, until Ten Years of
Age, at the least.

Now let any one read these Articles, and tell me,
if Popery be not by them fully establish'd, (as much as
in them lay) from that time forward, and as we use
to say, from Head (by establishing a Popish Successor)
to Foot, and by admitting all manner of Persons into
their Communion: And all this against, and in direct
Opposition to the known Laws of the Realm. But
this she endeavours to set aside in her 15th Article,
wherein 'tis provided, that the Laws which are or shall
be in *England* against Religion, (meaning the Roman)
shall not take hold of her Servants. So that as many
as would turn Papists, must be said to be her Servants,
and so be protected by her, if they be Thousands upon
Thousands.

But after all, these were only *Part* of the *publick*
Articles, which were to be sworn to by the Privy-
Council (a Parliament (you must know) must know
nothing of the Matter) as well as by the King and
Prince.

But besides these, there were *private Articles*, which
were the main Inducement for the Pope and the *Spa-*
niards (for they love to go thro' stich with their Bar-
gains) to this Match; and for the bringing this to
bear, the Marriage must be deferred, and a longer
time allowed. What these private Articles were, I
am now a going to tell you.

*Private Articles sworn to by King James, in Favour
of the Roman Catholicks.*

JAMES, By the Grace of **G O D**, of Great-Britain
King, Defender of the Faith, &c. To all whom
present Writing shall come Greeting.

IN as much as among many other things which are
contained within the Treaty of Marriage, between
our Son Charles, Prince of Wales, and Donna Maria
Sister of our well-beloved Brother, Philip the IVth
King of Spain, it is agreed, That We by our Oath shall
approve the Articles under expressed, To a Word.

Art. 1. That particular Laws made against Roman Catholicks, under which other Vassals of our Realm are not comprehended, and to whose Observation all generally are not obliged; as likewise general Laws, under which all are equally comprized; If so be there are such, which are repugnant to the Romish Religion, shall not at any time hereafter, by any Means or Chance whatsoever, be directly or indirectly commanded to be put in Execution against the said Roman Catholicks; and we will cause that Our Council shall take the same Oath; as far as it pertains to them, and belong to the Execution, which shall by the Hand of them and their Ministers be exercised.

Art. 2. That no other Laws shall hereafter be made against the Roman Catholicks, but that there shall be perpetual Toleration of the Roman Catholick Religion, within private Houses, throughout all our Kingdoms and Dominions, which we will have to be understood as well of our Kingdoms of Scotland and Ireland, as of England; which shall be granted to them in manner and form, as is capitulated, decreed and granted, in the Articles of Marriage.

Art. 3. That neither by us, nor any other interposed Person whatsoever, directly or indirectly, privately

or publickly, will we treat or attempt any thing with the most Renowned Lady Infanta *Donna Maria*, which shall be repugnant to the *Roman Catholick* Religion; neither will we by any means perswade her that she should ever renounce or relinquish the same, in Substance or Form; or that she shall do any thing repugnant or contrary to those things which are contain'd in the Treaty of Marriage.

Art. 4. That We and the *Prince of Wales* will interpose our Authority, and will do as much as in us shall lie, That the Parliament shall approve, confirm, and ratify, all and singular Articles in Favour of the *Roman Catholicks*; capitulated between the most Renowned Kings, by reason of this Marriage; and that the said Parliament shall revoke and abrogate particular Laws made against *Roman Catholicks*, to whose observance all the rest of our Subjects are not obliged: And likewise the general Laws, under which all are equally comprehended, viz. As to the *Roman Catholicks*, if they be such as is aforesaid, which are repugnant to the *Roman Catholick* Religion; and that hereafter we will not consent that the said Parliament should ever at any time enact or write any other new Laws against the *Roman Catholicks*.

And here, by the way, I cannot omit giving the Reader an Account of the Prince's Consent to these Articles, writ at the foot of the private Articles.

Moreover, I *Charles*, Prince of *Wales*, engage myself, and promise, That the most Illustrious King of *Great-Britain*, my most Honoured Lord and Father, shall do the same, both by Word and Writing, that *all these things* that are contain'd in the foregoing Articles, and concern as well the Suspension, as the Abrogation of all Laws against *Roman Catholicks*, shall within three Years infallibly take effect, and sooner if it be possible; which we will have to lie upon our Conscience and Royal Honour. That I will intercede with the most Illustrious King of *Great-Britain*, my Father, that

that the Ten Years of the Education of the Children which shall be born of this Marriage with the most Illustrious Lady Infanta, their Mother, accorded in the 20th Article, (which Term the Pope of *Rome* desires to be prorogued to twelve Years) may be lengthened to the said Term; and I promise freely, and of my own accord, and swear, That if it so happen that the entire Power of disposing of this Matter be devolved to me, I will also grant and approve the said Term.

Furthermore, I Prince of *Wales* oblige myself upon my Faith to the Catholick King, That as often as the most Illustrious Lady Infanta shall require that I give Ear to Divines, or others whom her Highness shall be pleased to employ in Matter of the Roman Catholick Religion, I will *hearken to them* willingly, without all Difficulty, and laying aside all Excuse. And for farther Caution in Point of the free Exercise of the Catholick Religion, and the Suspension of the Law abovenamed, I *Charles* Prince of *Wales*, promise and take upon me, in the Word of a King, That the Thing above promised and treated concerning these Matters shall take Effect, and be put in Execution, as well in the Kingdoms of *Scotland* and *Ireland*, as of *England*.

Now I hope you will be convinc'd that the Son near a-kin to a *Papist*, if not the greater of the two put both Father and Son together, viz. Their Actions Dealings, Swearings, &c. in a Sack, and shake 'em well, and then you'll see whether is the greater *Papist* or the greater —. 'Tis plain hence, that *K. James* and his Son were both in Earnest when they wrote to the Pope, and only wanted an Opportunity to shew it, and they both are resolved, and engage themselves and swear to have the Suspension and Abrogation of *Laws* against *Papists*, effectually and infallibly brought about in three Years time. And tho the Article mention but

ten Years for the Children of this Marriage to be under the Education of their Mother, yet when it shall be in the Prince's Power, he promises to enlarge it to twelve, because the Pope (forsooth) *desires it*, (a Dutiful Son indeed) as believing by that time they might be as throrowly grounded in the *Popish Religion*, as King James II. proved to be, by his *Popish Mother*, Mary of France. And tho the Father had promised, That neither *himself*, nor *any one else*, should endeavour to bring the Infanta to relinquish the *Popish Religion*, yet the Son *willingly offers*, and *obliges himself* too, upon his Faith to the Catholick King, to be perverted from the Protestant Religion to that of Popery, and that too without all Difficulty, and laying aside all Excuse. And what Words can be more expressive of his Desires and Intentions to embrace Popery, I know not : But sure I am, that these were no Signs he would ever die a *Martyr* for the *Protestant Religion*.

These Articles were sign'd and sworn to by King James, and then sent to Spain, and there ratified and confirmed by the Prince of Wales, about Nov. 10. 1624. and sworn to afterwards by the Archbishop and Council, about July 20. 1625.

These publick and private Articles being made and agreed to, the Marriage Dispensation from the Pope arrives in England in the beginning of December, 1623. but the Marriage not being speedily solemnized, Pope Gregory the 15th dies, and the Dispensation became void, and so did the Articles ; for after the Prince of Wales had been in Spain, or whilst he stayed there, there happened some Misunderstandings (too tedious here to insert) between the two Courts, so that the Marriage broke off.

And now, Reader, what Religion was King James ? whether *Protestant*, or *Papist* ? I believe, if you read both the publick and private Articles seriously, and weigh and consider the Words in their natural, genuine and proper Significations, you will say, He inclined

inclined to, if he was not the *latter*; or if he was not altogether, yet he was almost a *Papist*.

The publick Articles I have touched upon already I will also hint at the private ones, whereby we shall see, that King *James* and his Council swears, That all particular Laws against *Papists*, and all general Laws shall not by any means, directly or indirectly, be put in Execution against them. Then he swears, That no other Laws shall hereafter be made against them and that there shall be a *perpetual Toleration* of their Religion throughout *England, Scotland, and Ireland*, in private Houses (for as yet the Churches were filled with Protestant Ministers). Then he swears, That neither he, nor *no one else*, shall directly or indirectly publicly or privately, by any ways or means, persuade her the said Lady *Donna Maria*, to renounce the Popish Religion. And lastly, to compleat all, he swears, That he and the Prince of *Wales* will do *as much as in them lies*, to cause the Parliament to confirm all the Articles above, in favour of the *Papists*, and that the Parliament shall revoke both general and particular Laws made against the Roman Catholics. And he further swears, Hereafter not to consent that the Parliament should ever at any time enact any other new Laws against the Roman Catholics. And thus he has sworn both for himself and Son; and so all that has his Council.

There are Three things that corroborates my Opinion of his being bigotted to Popery.

1. He *solemnly swears* (an Oath is a Sacred thing, and not to be jested with) *to do as much as in him lies*, not only to abrogate both particular and general Laws against *Papists*, but also that there shall be a *perpetual Toleration* of the *Papists* for the Exercise of their Religion, and for the time to come there shall be no other new Laws made against them. Here he endeavours to establish Popery to the Life; and being upon his Oath, he should be in good Earnest with Almighty God

God. Here is his full Consent, and he promises to do as much as in him lies to establish Popery, and therefore no one can judge him to be other than in Earnest, and if not altogether, yet almost a *Papist*.

2. The Articles were not made in haste, or in a rash splenetick Temper, but were made in cool Blood. They took up a great deal of Time, near a Year in composing; so that he had time enough to have considered better, had he been a real Protestant, and not a bigotted *Papist*.

3. It was not a Matter acted of his own Head, but was laid before his Council, (whom he had first debauch'd, inveigled, and brought over to his Purposes) to deliberate with him. So that, all things consider'd, I can do no other than find him guilty of Popery.

These large Concessions of his, unto the *Papists*, made many to vent their Passions, some by their Pens, some by their Tongues, some one way, and some another, and amongst the rest, the honest Archbishop of *Canterbury*, Dr. *Abbott*, (who I mention'd before) seeing how greatly the King was inclined to establish and set up Popery, and fearing if he was not a *Papist*, (which was dangerous for him to say he was) yet he was inclined that way; he therefore thought it better to discharge his Conscience, tho he hazarded all, rather than be Silent in the Cause, where the Glory of God and the Good of the Kingdom were so highly concern'd, and therefore writ the following smart Letter to the King, viz.

May it please your Majesty,

I Have been too long Silent, and am afraid that by my Silence I have neglected the Duty of the Place it hath pleased God to call me unto, and your Majesty to place me in. But now I humbly beseech that I may discharge my Conscience towards God, and my Duty towards your Majesty; and therefore I beseech you, Sir, to give me leave freely to deliver myself, and

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then

then let it please your Majesty to do with me as you please.

Your Majesty hath propounded a *Toleration* of Religion. I beseech you to take into your Consideration what your Act is, and what the Consequence may be. By your Act you labour to set up that most Damnable and Heretical Doctrine of the Church of Rome, the Whore of Babylon. How hateful will it be to God, and grievous to your Subjects, (the true Professors of the Gospel) that your Majesty who hath often defended, and learnedly written, against those wicked Heresies, should now shew yourself a *Patron* of those Doctrines which your Pen hath told the World, and your Conscience tells your Self, are *Superstitious, Idolatrous, and Detestable*.

— This following only concerns the Prince of Wales.

Besides, this Toleration you endeavour to set up, by your Proclamation, it cannot be done without a Parliament, unless your Majesty will let your Subjects see, that you now take unto yourself a liberty to throw down the Laws of the Land, at your pleasure; what dreadful Consequences these things may draw after them, I beseech your Majesty to consider.

And above all, lest this Toleration and Discountenance of the true Profession of the Gospel, whereby God hath blessed us, and under which this Kingdom hath for many Years flourished, your Majesty doth not draw upon the Kingdom in general, and yourself in particular God's heavy Wrath and Indignation. Thus in Discharge of my Duty towards God, and your Majesty, and the Place of my Calling, I have taken humble Boldness to deliver my Conscience. And now, Sir, do with me what you please.

What Success this had with the King, is soon told for he no sooner receives it, but acts the Reverse, by his joyning with Spain in the Articles of Marriage, whereto

wherein he obliged himself to set up a perpetual Toleration. The Bishop (a Protestant Bishop) advises him against it, and he immediately sets about the establishing thereof, and labours and endeavours to effect it, by the Advice of his Popish Minions, Priests, &c. So that he will sooner take the Advice of them than his own Protestant Bishops; and sooner do the Papists a Kindness, than his own Protestant Subjects. For in the private Articles he takes care of the *Papists*, they are to pass Scot-free, the general Laws are to be abrogated to them, and not be executed against them, but stand still and be effectual against others that are comprized in those general Laws, so they must shift for themselves; and who these are, we may easily guess; *Papists* to be sure they were not, nor Men of the Church of *England*, and I think for others, that there were none, save a few Protestant Dissenters; poor Protestant Dissenters, there's no Kindness nor Favour for you; and for *Quakers* and such like sorts, I think there were few or none in the Kingdom at this time, or so few, it was not worth the while to make an Act of Parliament against 'em. But see the different Tempers of Men; the Father, how averse and backward is he to take the Advice of his own Godly Protestant Bishop, he would give no ear or credit to him, but acts directly opposite to the Advice the Bishop had given him. But you shall see that the Father was not so backward, but the Son was as forward, for he comes into the Measures of the *Papists* with a little ado (as we say) and freely and of his own accord, and swearing too in at the Bargain; he does not boggle at any thing, *Popery* is not so great a Morsel, but he can swallow it, he can offer his Service to the Catholick King, and promise him to do thus, and so, he is one very well qualify'd to be a *Papist*.

But to return to the Bishop's Letter. When it was written, I cannot justly say, my Author having put no Date thereto; but it seems by mentioning the

Toleration (which was the poor Bishop's Grief) to be written about and before the private Articles were made, which (as I take it) was about the Year 1623 or towards the latter end thereof, being those Articles mention a perpetual Toleration, which the poor Bishop seems mostly afraid of in his Letter. However, we need not be over curious in that, since 'tis his Letter full of Godly Zeal to his God, his King, to his Fellow-Subjects, being Protestants, and to his own Self and Conscience, as he is a Protestant and good Christian.

1. His Zeal to his God. — But I humbly beseech, may discharge my Conscience towards God. Again, How hateful will it be to God for the King to set up that damnable Doctrine of the Church of Rome, the Whore of Babylon?

2. His Duty to his King. — I have been too Silent and am afraid that by my Silence I have neglected the Duty of the Place in hath pleased your Majesty to place me in; and therefore I beseech you to give me leave freely to deliver myself, and then do with me what you please.

3. To his Fellow-Subjects, being Protestants. — How grievous will it be to your Subjects (the true Professors of the Gospel) that your Majesty should set yourself a Patron of such damnable Doctrines as the Church of Rome is guilty of, whereby (viz. The Toleration) the true Profession of the Gospel wherewith God hath blessed us, will be discountenanced?

4. To Himself and Conscience. — You see by his Silence he is afraid he has neglected his Duty to God and the King, and this troubles his Conscience, and therefore he begs Leave to discharge his Conscience in relation to both. Then he concludes, saying, Thus in Discharge of my Duty to your Majesty, and the Place of my Calling, I have taken the Boldness to deliver my Conscience.

What

f) What Effect with, or Operation upon the King this Letter had, we have in part touched on before, and found, that it signified no more than a Chip in Port-
 Arbridge. Altho' the Letter was writ and delivered to him before the publick and private Articles were sign'd, touching the Marriage 'twixt his Son the Prince and Madam *Henrietta Maria* youngest Daughter of *France*, which Articles are *verbatim* (saving some additional ones for the worse) with those of *Spain*, as we shall see here by and by.

Now, tho' the King had this Letter in time, which might have been sufficient to have broke the Match with *France*, and tho' he received Godly Admonition therein, against his *labouring and endeavouring to set up Popery, or the Doctrine of the Church of Rome, the Whore of Babylon*, by the *tolerating thereof*, in opposition to the true Professors of the Gospel, and the *discountenancing thereof*; and also in opposition to the known Laws of the Land: I say, that notwithstanding this timely and godly Admonition of this pious Prelate, given the King at the hazard of his Life (his Conscience obliging him thereto) yet we find he acted quite otherwise, he chose the one, and left the other, which in plain English is no less, than that he was no real Protestant, but the more half a Papist, tho' for some Reasons of State Policy, he durst not publicly act as such, or own himself publicly to be one. And in this the publick Articles, as well as private, will make good; for the private Articles declare, that he swore, that he would as much as in him lay, (and no Man can do more) observe, perform, fullfill, keep and do, and singular the private Articles, even to a Word, for the establishing by Law, an Act for the perpetual tolerating of Popery, and that no other Laws should hereafter be made for the invalidating thereof.

Whoever questions my Fidelity in the quoting or citing of the publick and private Articles above-mentioned, let him compare them with those register'd in the

the Courts of Chancery or Consistory, both in *Spain* and *France*, and there they will meet with full Satisfaction; a Copy of which was there taken and compar'd, both in *France* and *Spain*, about the Year 1689.

And now having opened this Natural and Spiritual Mongrel, and seen his Papistical Heart and Popish Intrails, I think for a while to lay him aside, for I design by and by to call him again to a farther Account, but at present being very weary with raking in such Rubbish, I will now, for my Refreshment, dissect the Son, or give you his Picture, whereby you will see he is a Chip of the old Block, and no Bastard, but Dad's none Child.

After a short Introduction in the former Part, begun with the King's Letter to the Pope, his Father: I'll begin this with the Pope's Letter to his other Son, viz. *Charles the First, Prince of Wales*.

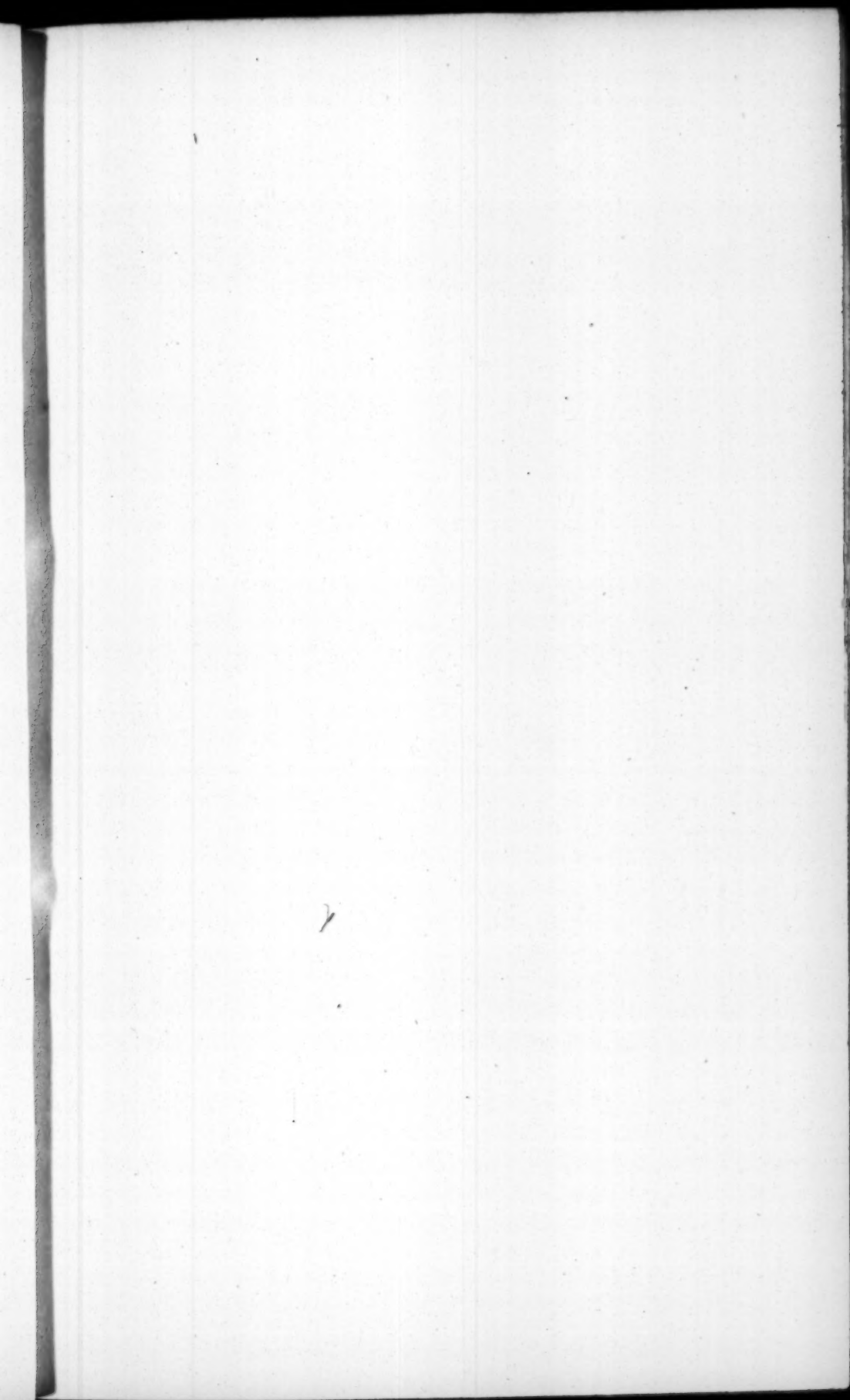
*Most Noble Prince, Health and Light of
Divine Grace, &c.*

Great-Britain abounding with worthy Men and fertile Vertues, so that the whole Earth is full of the Glory of her Renown, induceth many times the Thoughts of the Great Sheppard to the Consideration of her Praises. ——— Then he tells the Prince how God in the Infancy of the Church, chose *England* for his Inheritance, and that most of her Kings gave Example of Christian Piety to other Nations, and after Ages, by preferring the Cross to the Scepter, and the Defence of Religion, to the Desire of Command thereby meritting Heaven, they obtained the glorious Ornaments of Sanctity. But how much now is the Case alter'd in the *British Church*? tho' the *English* Court



CHARLES I.





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Court is fenc'd and guarded with Moral Vertues, which moves us to love that Nation, it being an Ornament to the Christian Name, if it were but a Fence and Sanctuary of Catholick Vertues.—Then he goes on thus.

Wherefore the *Property of your Natural Disposition delighteth us*, so that we *earnestly desire the Gates of Heaven should be opened unto you*. For whereas Pope Gregory the Great introduced amongst the *English*, and taught their Kings the Gospel, and Reverence to the *Apostolick Authority*; We tho inferiour in Sanctity, yet *equal in Name and Height of Dignity*, ought to follow his Steps, and procure Salvation to those Kingdoms, *there being great Hopes offered to us at this time of some successful Issue of your Determination*.

Wherefore you being come to *Spain*, desiring to match with that House, *it seemed good to us to commend your Intent*, and to give you a clear Testimony that your Person is the principal Care of our Church. If you match with a Catholick, 'tis easy to presume that the antient Seed of Christian Piety may by God's Grace reverberate in your Breast; for 'tis not like that he who desires such a Wife, should abhor the Catholick Religion, and rejoyce at its overthrow. We have caused Prayers for you, (*Fair Flower of the Christian World, and only Hope of Britain*) to bring you to the Possession of the Inheritance your Ancestors got by Defending the Apostolick Authority, and Destruction of Monsters of Heresies. Call to mind the Times of old; ask your Forefathers, and they will shew you the Way to Heaven. The most Holy Kings of *England*, now accompanied with Angels, most piously revered the Prince of the Apostles in his Chair; so that you should imitate their Customs, in whose Kingdoms you succeed.

Can you suffer your Ancestors to be called and condemn'd for Hereticks? when the Church testifies they Reign in Heaven, and are Exalted above all Princes; they

they have reached their Hands to bring you safe to the Court of Spain, and desire to turn you to the Roman Church, praying with unspeakable Groans to God for your Salvation. And truly, you could do no Act of greater Comfort to *Christendom*, than return the Possession of those noble Isles to the Prince of the Apostles, whose Authority for so many Ages was held in *England*, for Defence of the Kingdom, which you may easily do if you open your Breast (on which depends the Prosperity of these Kingdoms) to God who is knocking. And we have so great an Honour for your Royal Name, that we wish that you should be called through all the World (together with your most Serene Father) the *Freer of Great-Britain*, and *Restorer of her Ancient Religion*. Wherefore we will not lose all Hopes, putting him in mind in whose Hands the Hearts of Kings lie, and he that Rules all the World, by whose Grace we will with all possible Diligence, labour to effect it. And you cannot chuse but acknowledge in these Letters the Care of our Apostolical Charity to procure your Happiness, which will never repent us to have written, if the reading thereof shall at leastwise stir up some Sparks of Catholick Religion in the Heart of so Great a Prince who we desire may enjoy Eternal Comforts, and flourish with the Glory of all Vertues.

Given in *Rome*, in the Palace of *St. Peter*, the 20th of *April*, 1623. and in the 3d Year of our Pontificate

The Prince's Answer to the Pope's Nuncio that brought him this Letter.

I Kiss his Holiness Feet, for the Favour and Honour he doth me; so much the more esteemed, by how much the less deserved by me hitherto. And his Holiness shall see what I do hereafter. And I think my Father will do the like. So that his Holiness shall not repent him of what he hath done.

*The Prince's Reply to the Pope's Letter.**Most Holy Father,*

I Receiv'd the Dispatch from your Holiness with great Content, and with that Respect which the Piety and Care wherewith your Holiness writes, doth require. It was an unspeakable Pleasure to me to read the generous Exploits of the Kings my Predecessors, to whose Memory Posterity hath not given those Praises and Elogies of Honour that were due to them. I do believe that your Holiness hath set *their Examples* before my Eyes, to the end that I might *imitate them in all my Actions*, for in truth, they have often exposed their Estates and Lives for the *Exaltation* of the *Holy Chair*; and the Courage with which they have assaulted the Enemies of the Cross of Jesus Christ, *hath not been less than the Care and Thought which I have*; to the end that the Peace and Intelligence which hath hitherto been wanting in *Christendom*, might be bound with a Bond of true Concord: For like as the common Enemy of Peace watcheth always to put Hatred and Dissention between Christian Princes, so I believe that the Glory of God requires that we should unite them. And I do not esteem it a greater Honour to be defended from so great Princes, than to *imitate them in the Zeal of their Piety*, in which it helps me very much to have known the Mind of our *thrice honoured Lord and Father*, and the holy Intentions of his Catholick Majesty, to have a happy Concurrence of so laudable a Design. For it grieves him extreamly to see the great Evil that grows from the Division of Christian Princes, which the Wisdom of your Holiness foresaw, when it judged the Marriage which you pleased to design between the *Infanta* of Spain and Myself, to be necessary to procure so great a Good; for 'tis very certain, that I should never be so extreamly affectionate to any thing in the World, as to endeavour an

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Alliance

Alliance with a Prince that hath the same Apprehension of the true Religion, with myself. Therefore I intreat your Holiness to believe, that I have been always far from encouraging Novelties, or to be a Partizan of a Faction against the Catholick Apostolick Roman Religion. But on the contrary, I have sought all Occasions to take away the Suspicion that might rest upon me; and that I will employ myself for the time to come, to have but one Religion, and one Faith, seeing that we all believe in one Jesus Christ; having resolved in my self, to spare nothing that I may have in the World, and to suffer all manner of Discommodities, even to the hazarding of my Estate and Life, for a thing so pleasing to God. It rests only that I thank your Holiness for the Permission that you have been pleased to afford me, and that I may pray God to give you a blessed Health here, and his Glory, after so much Travel which your Holiness takes within his Church.

Signed,

CHARLES STUART.

I shall defer the Remarks upon this Letter till the End.

You have had a pretty large Account of a Treaty of Marriage between Prince Charles and the Infanta of Spain, as also of the publick and private Articles made thereupon, and how they were sign'd, and sworn to, by the Father and the Son, so near was the Match of being solemniz'd, tho' they had first obtain'd the Pope's Dispensation. But befor this Match could be solemniz'd, the Pope dies, and the Dispensation became void; and in the mean time the Prince having receiv'd some unfair Dealings, as daily Delays, that were frivolous; and That King demanding some unreasonable Conditions which were propounded and pressed severely upon him; for these and other Reasons, too tedious here to mention, the Prince not only withdrew his Person from Spain, but his Affection too.

Her

Her Portion was to be 2,000,000. Half a Million in Hand, Half a Million when she came for *England*, and One Million two Years after.

However, the Prince must be marry'd, but his Bride must be near Home, and a Papist too; so that the Protestant Religion here, in *England*, is likely to prosper indeed. A Match was proposed betwixt the Prince and Madam *Henrietta Maria*, youngest Daughter of *Henry IV.* of *France*, one who well knew how to govern her Husband, and educate her Children Papists, and embroil the Nation.

And for Dispatch of this Matter, *Buckingham* and Cardinal *Richlieu* are appointed to treat and settle Articles of Marriage. *Richlieu* insisted on all the same Articles of Religion and Liberty for Popish Recusants, which had been granted to *Spain*; and was so far from abating an Ace of them, that he raised them higher, alledging, That it was not fit that his Master, who was Eldest Son of the Church, should abate any thing of what was granted to the Catholick King. And yet for all these high Terms, her Portion was but 300,000 Crowns, which was not One Tenth of what the Infanta's Portion was to be, altho' the Consideration of it must be 18,000 l. per Annum Joynture. Besides, the King was to give her 50,000 l. in Jewels, &c.

I will now (as I promis'd you) give you an Account of the Articles for the *French* Match, wherein you will see the Additions made to those of *Spain*.

This Negotiation was so happy, that it caus'd the King to consent to all the Articles demanded for the Catholicks, and that his Majesty gave Charge to his Ambassadors to agree with them; which they sign'd with the Cardinal at *Paris*, the 10th of *Novem.* 1624. with these Considerations, viz.

Art. 1. That Madam the King's Sister, should have all sorts of Liberty in the Exercise of the Catholick Apostolick Roman Religion, and all her Officers, and her Children; and that they should have for this

purpose a Chappel in all the Royal Houses, and a Bishop, with twenty-eight Priests, to administer the Sacraments, and the Word of God, and to do all their Offices.

2. That the Children which should be born of the Marriage, should be nourished and brought up by Madam in the Catholick Religion, untill the Age of *Thirteen Years*.

3. That all the Domesticks which she should carry into *England*, should be *French* Catholics, chosen by the most Christian King; and when they died, she should take other *French* Catholics in their Places, but nevertheless by the Consent of the King of *Great-Britain*.

4. That the King of *Great-Britain*, and the Prince of *Wales*, his Son, should oblige themselves [by Oath] not to attempt, by any Means whatsoever, to make her change her Religion, or to force her to any thing that might be contrary thereunto; and should promise by Writing, on the Faith and Word of a King and a Prince, to give Order that the Catholics, as well Ecclesiastical as Secular, who have been imprison'd since the last Edict against them, should be set at Liberty.

5. That the *English* Catholics should be no more enquired after for their Religion, nor constrained to take the Oath, which contains something contrary to the Catholick Religion: That their Goods which have been seized, since the last Edict, should be restored to them.

6. And generally, that they should receive more Liberty and Graces in favour of this Alliance with *France*, than had been promis'd them in Consideration of that of *Spain*.

I have said before, that Cardinal *Richlieu* would not bate an Age of the *Spanish* Articles, but raise them higher, which accordingly he did.

In

In the *Spanish* Articles, the Infanta was to have but 24 Priests and Assistants, but the *French* Lady must have 28.

In the *Spanish* Articles, the Children were to be brought up by the Infanta till *only Ten Years*, and because the *Pope* desir'd *Twelve*, it was granted; but in these *French* Articles, *Article 2.* they are to be brought up by Madam in the *Catholick Religion* till the Age of *Thirteen*. And what Proficients they were in the *Popish Religion* in that time, being so early and so long brought up in it, the two Reigns of *Charles II.* and *James II.* their two Sons, have sufficiently shewn us.

The Articles, with the foregoing ones, being signed and executed, (a Dispensation being first obtained) King *James* soon after died, viz. *March 27. 1625.* and King *Charles's* Marriage happened a short time afterwards, viz. *June 22. 1625.* to Madam *Henrietta Maria*.

When she came for *England*, she brought along with her swarms of Locusts and Caterpillers to poison and overspread the Nation with their damnable Doctrines of Popery. Amongst the many, take these few, viz. One Bishop, to whom the King must pay 4000 l. *per Annum*. Four Abbots, or Almoners, 1000 l. *per Annum* each. A Confessor, 1000 l. *per Annum*. Two Chaplains, Priests, 1400 l. *per Annum*. Two Clerks of the Chappel, two Grooms, and 12 Priests of the Oratory, on whom 6000 l. yearly was settled for their Subsistence and Maintenance.

But besides all these Ecclesiasticks, the Queen (not daring to trust a Protestant) brought over with her the following Gang of Popish Vermin, whereof she fill'd her House, and had as it were a little Republick in the Kingdom. Four Ladies of Honour for her Bed-Chamber; Six Maids of Honour, with their Governante, and one under her, besides Servants. Eight Gentlemen, Six Valet-de-Chambres, a Chamberlain, a Secretary, Five Chamber-Maids, Semstresses, Landresses,

Landresses, a Physitian and Apothecary, Chirurgeons, a Panther, Cup-Bearers, Cooks, Pottagers, Roasters, Bakers, Stewards, Coachmen, and all the Officers of her Stables; and besides all these, whole Shoals of Priests were continually coming over by the Favour of their Protectress.

This soon created a great Clamour and Noise all over the Kingdom, occasion'd by their motion, and running from House to House, under pretence of Conversion Work, openly boasting, that they had already converted many Thousands in the little time they had been here. By this Sufferance and Connivance of the King, it seems as if he were resolved to make good his secret Articles sworn to in *Spain*, of *infallibly setting up Popery in England in three Years time.*

This Boldness and Impudence of the Papists, caus'd still more and greater Complaints to the King, as well from the Protestant Bishops and Ministers, as from Masters of Families, who said, That the Priests did not only pervert their Servants, but their Children, and that by their Instigation (unknown to their Parents) several of them were sent beyond Sea, to be put into Colleges and Convents, for their more commodious bringing up in the Romish Religion. But all such Matters as these that happened on that Subject, and whatever Complaints were made, the Queen still kept into the Breach, and interposed, that by her Credit with, and Influence upon the King, she might prevent the Mischief that might have fallen upon Priests, &c. But at last the Insolence of the Priests was so great, and the Clamours and Complaints of the People so loud, that the King thought it convenient to send back again into *France*, all the *French* the Queen had brought along with her, which was done in August the same Year he was crown'd. And yet for fear of the *French* King complaining, to stop his and the French Mouths that were to be sent back, they were none of 'em sent away empty-handed, for the King heap'd t

Favour

Favours, Benevolences, and Presents upon all the Fry of the Clergy, and so liberally rewarded them for the Tares they had sown, and Mischiefs they had done, and left behind them in the Kingdom. And yet all this Liberality of the King was not sufficient to hinder their Outcrys and Complaints, nor their Solicitations in the Court of *France*, to return into *England*, to gather (as they pretended) the *Fruits of their Labour*. By the sending of the Queens Servants to *France*, she took it as an Affront, and was sore vexed she should meet with a Remora in her Design of propagating Popery; and being push'd on by her Confessor, and some others of that pestilential Brood, she did not fail to write very smartly to *Lewis XIII.* her Brother, and more particularly to the Queen her Mother, to intercede on her Behalf with the King her Husband, that they might return. Who finding King *Charles* taken up with a vigorous War against *Spain*, and that he was under some unhappy Circumstances of Discontent with his Parliament; the *French* King knowing these things, takes the King at this Advantage, and writes to him in a higher Strain than he would have done at another time, if there had been a good Understanding between him and his Parliament; and therein he complain'd, and told the King, That he took it as a very great Affront that the King should send back the French that belong'd to the Retinue, and were the Domestick Servants of the Queen his Sister. So in a short time afterwards, those who had been dispossessed, and obliged to leave the Kingdom, return'd to their former Posts, about the Queen their Mistress, and began again their old Trade of perverting the People to Popery, which lasted as long as the Queen continued here.

Thus the King, to his great Dishonour, and Violation of the Laws, was forced again to Harbour those Vermin and Caterpillars in his Court, supported by a powerful Protectress, even whether he would or no; and the reason was, that before he would yield to the De-

Demands of his Commons, and stoop to them, he chose rather to take in the *French* again, to the great Detriment of the Protestant Religion.

All these Actions of his denotes sufficiently his Aversion to the Protestants, and their Interests; and his Affection to the Papists, and the Propagation of the Popish Religion. And to make this appear, I'll begin with the first.

1. The Parliament meeting at *Westminster*, June 18. 1625. between the time of their Adjournment from thence to *Oxford*, it thus happened between the *English* and *French* at Sea. King *James*, in his Life-time, had promised the *French* King to lend him a certain number of Ships, provided he would not make use of 'em against the *Rochellers*, or any others of the Protestant Religion. But when these Ships, in number 8 Sail, were out at Sea, under Command of Admiral *Pennington*, the *French* had procured Orders to deliver up the Ships into the Hands of such *Frenchmen* as the *French* King should appoint; from whom he also receiv'd another Letter, to receive his Soldiers and his Admiral the Duke of *Montmerency*, and to join with his Fleet against his rebellious Subjects. Which *Pennington* refused to do, either to surrender, or discharge a Man, without a clear and expreis Warrant. I might enlarge upon this Head, (as it is related by the Author of *The Secret History of the Kings of England*) but the History of it is too long and tedious to insert. Here is sufficient for my purpose, to prove King *Charles's* Aversion to the Protestants and their Interests, which appears by lending his Ships to, and joining his Forces with, the *French* King, a Papist, against the *Rochellers*, being Protestants, and only in Arms to defend their Religion, altho his Father, King *James I.* had condition'd with the *French* King, That they were not to be made use of against the said *Rochellers*, or any others of the Protestant Religion. To this, many other Instances might be added, of the Hardships and Sufferings of poor Protestants

estants in his own Kingdom, and other places; they are innumerable. But that unparallel'd and never-to-be-forgotten, that horrible, damnable, and bloody Massacre in *Ireland*, is not to be mention'd without great Pity, Compassion and Horror, and a true Relation thereof would melt the most obdurate Heart. I'm not willing to rake any further into this Matter, which I could easily do, if I durst; but if I should touch to the Quick, I should expose Somebody, which at this time is not proper to do, being they cannot answer for themselves.

2. I'll now proceed to the Second thing I mention'd, viz. The King's Affection to the Papists and the Propagation of Popery.

The King had not been crown'd much above four Months, nor marry'd three Weeks, but he calls a Parliament, as I said before, to meet at *Westminster* on June 18. 1625. and to shew his sincere Affection to the Papists, in 24 Days time after the Parliament's meeting, and 20 Days after his Marriage, he caused a Warrant to be sealed for the Pardon of Six Roman Priests; so forward and zealous was he to shew his Affection to Popery, and to the fulfilling the Articles of Marriage, that he could not forbear a Day longer, and his Fingers itcht to be at it, for you must know that these were all Priests, so that had they suffer'd, the Propagation of Popery would have suffer'd too.

When the Parliament met at *Oxford*, a Western Knight acquainted the Speaker, that to his extream Grief and Sorrow, he had seen a Pardon for 6 Priests, bearing Date July 12th, whereas it was but the Day before (when they adjourn'd at *Westminster*) the Lord-keeper had promis'd in the King's Name before them all, That the Rigour of the Law against Priests, should not be eluded.

I'll only give you one Instance more, and so conclude this Matter. The Commons making further search into these things, they observed the Date of

another Pardon, which the King had given to one Baker a Jesuit, and ten other Papists, the Date of which was after the King's Answer to their Petition concerning Religion, wherein he had assur'd them, of all real Performances of what they desir'd. And moreover, that the Pardon was Signed by one of the Principal Secretaries of State, who had also written to the Justices of Peace of Dorsetshire, in Favour of one Mrs. Mary Estmond who had refused to take the Oath of Allegiance, after they had found in her House several Copies of Letters and other Papers of dangerous Consequence; for which the Secretary being question'd, still pleaded the King's Command.

And now, as a farther Proof of the King's Zeal for Popery, I'll make bold to add a little more, tho' it might have come in in a more proper place; and therein I shall shew the bad Consequences that beset England thro' his indiscreet Zeal and Affection to the Roman Religion.

If you look back into the Marriage Articles, he is in the publick Articles obliged to grant, That the Sons and Daughters which should be born of that Marriage shall be brought up in the Company of the Infanta their Mother, till ten Years of Age, at the least.

This he not only confirms, but at the Foot of the private Articles, he freely and voluntarily, and of his own accord, doth swear to enlarge the said Term of ten Years to twelve (because the Pope desir'd it). Then we come to the Articles of Marriage with France, (which confirms all the Articles made with Spain) and there we find, Article 2d. That the Children which should be born of that Marriage, should be nourished and brought up by Madam in the Roman Catholick Religion, (that is, the Popish) until the Age of Thirteen Years. Now pray what would he not have done to serve the Papists, and entail a Popish Successor upon England? His Zeal is so great, that he can deny them nothing but give up his own Children to 'em. Here's one, two

may three Concessions, at three several times, in one and the same Matter, to please them withal, so that if this Man be not a Papist, I desire to know, who is? or else there is none.

Now the bad Consequences hereof will appear, if we consider, that King *Charles II.* was born *An. 1630.* educated under his Mother 13 Years, and 5 Years more during the Wars in *England*, and till his Father's Death, at which time he was 18 Years of Age, for during the said 5 Years he was never known to go to a Protestant Church, either with, or without his Father, or any other. After his Father's Death, he, his Mother and Brother, fled into *Holland, France, &c.* where he and his Brother were still under her Education, and nurs'd up in the *Roman Religion.* He stayed with her twelve Years a Papist still, which added to 1648, the Year of his Father's Death, makes 1660, the Year of his Return to *England*, at which time he was 30 Years of Age, and a Papist, and so continued under a Protestant Mask for 24 Years longer, at which time he died, and was 54 Years old, and had reigned 36 Years.

To go about to prove him a Papist during the 24 Years, since all his Actions, during that time; were employed for the sole Use and Benefit of the Papists, and the Destruction of his Protestant Subjects; to offer at it, would make all Mankind, that know any thing of the Matter, to laugh at me; and to say, that he died a Protestant, they would say, I ly'd, which I should really deserve, if I did, especially since his Brother *James II.* openly declared to the World, that he died a Papist.

And as for King *James*, 'tis no Sin to say, he was a Papist, and a Papist with a witness too; he was a profess'd Papist from his Cradle to his Life's end, and gloried in his being so. Now what poor *England* suffered under these two, nay I may say three, if not four Popish Kings Reigns, is unknown, and unaccountable, and would create a very large Volume to collect them.

Now I desire the Reader seriously to peruse the foregoing Lines, and tell me, whether King *Charles I.* was not bigotted to Popery, or no? If he say, he was, then we are agreed; but if he knows not, or that he was not, Let me ask such a Man, How any Man can be convicted in such Cases? Must it not be by Actions or Words? His Actions here inserted, undeniably proves him to be so bigotted, if not a Papist, in which a Man cannot be mistaken: and in the other, *viz.* his Words, you will find the like; and to prove this, I give you a Sketch of the Harmony in Point of Popery between the Letter of the Pope to King *Charles*, the Prince of *Wales*, and the Prince of *Wales's* Answer, by way of Letter, to the Pope's Letter; and this will serve for the Remarks I promised to make upon the Prince's Letter before-mention'd.

Father-Pope.] We have caused Prayers for you to be made, to bring you to the Possession of the Inheritance your Ancestors got by defending the Apostolical Authority, and Destruction of Monsters of Heresies (he means Hereticks, or Protestants) that you should imitate their Customs (all being Papists) in whose Kingdoms you succeed.

Son-Prince.] I believe that your Holiness hath set their Example before mine Eyes, to the end that I might imitate them in all my Actions; for in truth, they have expos'd their Estates and Lives for the Exaltation of the Holy Chair, and I am resolv'd in myself to spare nothing that I have in the World, and to suffer all manner of Discommodities, even to the hazarding of my Life and Estate; and I do not esteem it a greater Honour to be descended from so great Princes, than to imitate them in the Zeal of their Piety.

Father-Pope.] You could do no Act of greater Comfort to *Christendom*, than return the Possession of those noble Isles to the Prince of the Apostles, &c.

Son-Prince.] I have resolv'd to spare nothing in this World, for a thing so pleasing to God, &c.

Father-

Father-Pope.] There are great Hopes offer'd to us at this time, of *some successful Issue of your Determination.*

Son-Prince.] I intreat your Holiness to believe, that I have always been very far from *Novelties*, or a *Partizan* of any *Faction* against the *Catholick Apostolick Roman Religion*; but on the contrary, I have sought all *Occasions* to take away the *Suspicion* that might rest upon me, and that I will employ myself for the future, to have but *One Religion*, (*viz. Popery*) and *One Faith*, seeing that we all believe in *One Jesus Christ*. And your Holiness shall see what I do hereafter, (and I think my Father will do the like) so that you shall not repent you of what you have done.

Now obiter, and by the way, (for I cannot do it in a more proper place) I would ask this Question.

What this Zealous Son of the Pope means, when he promises his Holy Father, *That he will employ himself for the future to have but One Religion? &c. Ut supra*, He must either mean the *Popish Religion*, or that of *Protestantism*; for in all we have said, we have had no other Distinctions, and the Pope himself hath made no other, nor the Prince himself, in their Letters to each other, hath made any other Distinctions, calling the Church of Rome, the *Catholick Apostolick Roman Religion*, and the Protestant Religion, *Heresie*; so that the Distinction terminates in them two. Now it cannot be easily believ'd, that this Son of the Pope should employ himself for the future to have but one Religion, by bringing over his Holy Father the Pope, from *Popery* to *Protestantism*, and thereby to have but *One Religion*. This would be unparallel'd Impudence indeed, from the Son to his most holy Father; and therefore his Meaning must be, That he promises to employ himself for the future, to have the *Protestants* converted to the *Catholick Apostolick Roman Religion*, that so there may be but *one Religion*, and *one Faith*. This is of consequence, and must infallibly be his Meaning.

Father-Pope.] You cannot choose but acknowledge in these Letters the Care of Apostolical Charity to procure

cure your Happiness, which will never repent us to have written, if the reading thereof shall at leastwise stir up some Sparks of the Catholick Religion in the Heart of so Great a Prince.

Son-Princee.] I receiv'd the Dispatch from your Holiness with *great Content*, and with that *Respect* which the *Piety* and *Care* wherewith your Holiness writes, doth require. (And in his Reply to the Pope's Nuncio, he thus accosts him) *I kiss his Holiness Feet for the Favour and Honour he doth me, so much the more esteemed, by how much the less deserved by me, hitherto.*

If this Concord and Agreement between these two, viz. Father and Son, do not prove them to be of *one and the same Religion*, Words cannot; and that the *Pope* is a *Papist*, none will deny: *Ergo*, so is the *Prince* his *Son*.

I'll only ask one Question more, and then I have done. Whether was the Prince, when he writ this Letter to the Pope, in Earnest, or in Jest? If he was in Earnest, as we have reason to believe he was, nothing can be more plain, than that he was a *Papist in his Heart*, and design'd to introduce Popery as soon as he could; and then this gives us a clear Idea of what he drove at, in his Contests with his Parliaments, and in the last Civil Wars; nor need we wonder at the Issue of it. If he was in Jest, intending only a Compliment to the Pope: I must needs say, *It is ill jesting with edge Tools*; for however he intended it, Divine Justice took him at his Word; for he did indeed suffer all Discommodities not only to the *hazard*, but also to the *loss* of his *Estate* and *Life*, for the promoting that Religion, call'd *Popery*. So that if he died a Martyr, it was in that Cause, and no other, for he espoused no other Religion, in which he made his Promise good, of *suffering the loss of his Estate and Life*, to his most Holy Father the Pope.

I think it needless to make any further Remarks on these Letters, there being so good an Harmony and Agree-

Agreement betwixt them. For what the Pope the Father asks, *Charles* the Son will give, and so they cannot differ.

POSTSCRIPT.

IT has been, and still is, matter of Astonishment to me, to hear and see Learned and Wise Men so sadly Deluded, nay Bewitched (thro' a mistaken groundless Zeal, a Zeal of no Religious Bottom) about the Death of King *Charles I.* in *Canonizing* him for a *Martyr*; and that this Delusion or Infatuation should get the Ascendant so epidemically, and spread itself so universally thro' the Kingdoms of *Great-Britain* and *Ireland*, to that height and degree, as to divest Men of their common Sense and Reason. This increases my Astonishment the more.

To set this matter in a clear Light, viz. What it is to dye a Martyr? This ought in the first place to be consider'd (for it is not any thing for which a Man suffers Death, that constitutes him a Martyr, and entitles him to the Honour and Dignity of Martyrdom.)

Now for a Man to dye a Martyr, the Cause or Reason of his suffering of Death ought to be considered and enquired into, for 'tis the Cause for which he suffers Death, (if it be good) that gives him the Title of Martyr, and the Causes are these, or such-like.

Matth. x. 18. *And ye shall be brought before Governours and Kings for my sake, ἐν ἐμοὶ, for a Testimony against them.* So that 'tis Suffering for the sake of *Christ* that entitles to Martyrdom.

— x. 22. *And ye shall be hated μισήσονται of all Men for my Name sake.* Hatred often in Scripture Sense is taken for Suffering of Death. So that to suffer Death for the Name of *Christ*, doth entitle to Martyrdom.

Mark viii. 35. *For whosoever will save his Life, shall lose it; but whosoever shall lose his Life, for my sake, and*
the

the Gospel's, ἵπὲρ τῆς εὐαγγελίας, the same shall save it. Here 'tis for the sake of Christ and the Gospel. John xv. 21. For my sake.

Acts v. 30. To preach or assert Christ risen, and is exalted to be a Prince and a Saviour, &c. to suffer Death for so doing, is a very good Title to the Honour and Dignity of Martyrdom. See also Acts vii. 51.

Now for a Man to suffer Death for the *Cause of Christ*, for the *Sake of Christ*, for the *Gospel of Christ*, for *any thing of the essential Doctrines contain'd in the Gospel of Christ*, for Preaching up the Word of God, or Professing the same; for doing his Duty to God, and observing those Commands of God given unto him in his Word; for preaching the Doctrine of Christ, that he took Humane Nature upon him, lived and died in it, that he rose again, and ascended into Heaven, and sits there making Intercession for Sinners, that he shed his Blood for the Redemption of Sinners, that there is no other Name given, by which Sinners can be saved, but the Name of *JESUS*; that he is made Wisdom, Righteousness, Sanctification and Redemption, to those for whom he died; that a Man is justified by Faith in Christ, &c. I say, whoever suffers Death for preaching, publishing, owning and maintaining or defending all or any of the Matters above, or such others which the Scripture will warrant, hath a very good Title to that of a *Martyr*.

Whoever can challenge any or all of the before-mention'd Heads contain'd in Scripture, or other Heads that are contained in Scripture, but not mentioned here, and *suffer Death for 'em*, may safely write his Name under *that Head* which belongs to him, and that he suffers for, as Suffering Death for the Gospel of Christ, under *this Head* he may safely write his Name, as *A. N. Martyr*.

Now I protest, I have turned over and seriously perused all manner of Texts, relating to the *Causes* of the Sufferings of Death by the Martyrs, but not under one of

of them can I find *C. R.* so that I'm afraid he is either no Martyr, or has lost his Title-Ticket, and it cannot be found, nor is there any thing to trace it by. The Scripture in this Case is so very dim (as we say) it cannot easily be read for his Benefit, without an extraordinary pair of Spectacles, the getting of which I despair of.

After a long, tedious and unsuccessful Enquiry in Scripture after this Matter, I betook myself to the Examination of the Articles exhibited against him, at his Arraignment, by which his Enemies had impeached him, supposing that in his Enemies Charge, or in his own Defence, I might meet with some Satisfaction; for if nothing of Religion was charged against him, he could not be found guilty upon that account; for no Man can suffer for what he is not charged with: but herein also was I disappointed. I found nothing in the said Charge relating to Religion. Religion was not at all concern'd.

This plainly appears from the Articles of Impeachment, wherein the Commons of *England* charge him with *High Treason*, and other *High Crimes*, which was done in the Words following.

Saturday, Jan. 20, 1648. The Court being sate, and the Prisoner at the Bar. Mr. Cook, Solicitor-General, spoke thus.

THAT the said *Charles Stuart*, being admitted King of *England*, and therein intrusted with a *limited Power* to govern by, and according to the Laws of the Land, and not otherwise; and by his Trust, Oath, and Office, being obliged to use the Power committed to him *for the Good and Benefit of the People*, and for the Preservation of their Rights and Liberties; yet nevertheless, out of a *wicked Design*, to erect and uphold in himself an unlimited and tyrannical Power, to Rule according to his Will, and to overthrow the Rights and

and Liberties of the People, yea, to take away, and make void the Foundations thereof, and of all Redress and Remedy of Misgovernment, which by the Fundamental Constitutions of this Kingdom, were reserved on the People's behalf, in the Right and Power of frequent and successive Parliaments, or National Meetings in Council; He the said *Charles Stuart*, for Accomplishment of such his *Designs*, and for the protecting of himself and his Adherents, in *his* and *their* wicked Practices to the same Ends, hath trayterously and maliciously levyed War against the present Parliament, and the People therein represented.

Particularly, upon or about the 30th Day of *June*, in the Year of our Lord, 1642. at *Beverly*, in the County of *York*; and upon or about the 30th Day of *July*, in the Year aforesaid, in the County of the City of *York*; and upon or about the 24th Day of *August*, in the same Year, at the County of the Town of *Nottingham* (when and where he set up his Standard of War) and also on or about the 23d Day of *Octob.* in the same Year, at *Edge-Hill* and *Keinton-Fields*, in the County of *Warwick*; and upon or about the 30th Day of *November*, in the same Year, at *Brainthorpe*, in the County of *Middlesex*; and upon or about the 30th Day of *August*, in the Year of our Lord, 1643. at *Cavesham Bridge*, near *Redding*, in the County of *Berks*; and upon or about the 30th Day of *October*, in the year last mention'd, at or near the City of *Glocester*; and upon or about the 30th Day of *November*, in the year last mention'd, at *Newberry*, in the County of *Berks*; and upon or about the 30th Day of *July*, in the year of our Lord, 1644, at *Cropredy-Bridge*, in the County of *Oxon*; and upon or about the 30th Day of *September*, in the year last mention'd, at *Bodmin*, and other Places near adjacent, in the County of *Cornwall*; and upon or about the 30th Day of *November*, in the year last mention'd, at *Newberry*, aforesaid; and upon or about the 8th Day of *June*, in the year of our Lord,

1645, at the Town of *Leicester*; and also upon the 14th Day of the same Month, in the same Year, at *Naseby-Field*, in the County of *Northampton*. At which several Times and Places, or most of them, and at many other Places in this Land, at several other Times, within the Years afore-mentioned; and in the Year of our Lord, 1646. he, the said *Charles Stuart*, hath caused and procured many Thousands of the free People of the Nation, to be slain, and by *Divisions*, *Parties*, and *Insurrections*, within this Land, by *Invasions* from Foreign Parts endeavoured and procured by him, and by many other evil Ways and Means: He, the said *Charles Stuart*, hath not only maintained, and carried on the said War, both by Sea and Land, during the Years before-mention'd; but also hath renewed, or caused to be renewed, the said War against the Parliament and Good People of this Nation, in this present Year, 1648. in the Counties of *Kent*, *Essex*, *Surrey*, *Sussex*, *Middlesex*, and many other Counties and Places in *England* and *Wales*, and also by Sea: And particularly he, the said *Charles Stuart*, hath for that purpose, given Commissions to his Son, the Prince, and others, whereby, besides multitudes of other Persons, many such as were by the Parliament intrusted and employed for the Safety of the Nation, being by him or his Agents corrupted, to the betraying of their Trust, and revolting from the Parliament, have had Entertainment and Commission for the continuing and renewing of War and Hostility, against the said Parliament and People, as aforesaid. By which Cruel and Unnatural Wars by him the said *Charles Stuart*, levyed, continued and renewed, as aforesaid, much innocent Blood of the free People of this Nation hath been spilt, many Families have been undone, the publick Treasury wasted and exhausted, Trade obstructed and miserably decayed, vast Expence and Damage to the Nation incurred, and many Parts of the Land spoiled, some of them even to Desolation.

And for further Prosecution of his said evil Designs, he, the said *Charles Stuart*, doth still continue his Commissions to the said Prince, and other Rebels and Revolters, both *English* and *Foreigners*, and to the Earl of *Ormond*, and to the *Irish* Rebels and Revolters associated with him, from whom further Invasions upon this Land are threatened, upon the Procurement, and on the Behalf of the said *Charles Stuart*.

All which wicked Designs, Wars, and Evil Practises of him, the said *Charles Stuart*, have been, and are carried on, for the advancing and upholding of the personal Interest of Will and Power, and pretended Prerogative to himself and his Family, against the publick Interest, common Right, Liberty, Justice, and Peace of the People of this Nation, by and for whom he was intrusted, as aforesaid.

By all which it appeareth, that he, the said *Charles Stuart*, hath been, and is the Occasioner, Author, and Contriver of the said Unnatural, Cruel and Bloody Wars, and therein guilty of all the Treasons, Murders, Rapines, Burnings, Spoils, Desolations, Damage and Mischief to this Nation, acted or committed in the said Wars, or occasion'd thereby.

And the said *John Cook*, by Protestation, (saving on the Behalf of the People of *England*, the Liberty of exhibiting at any time hereafter, any other Charge against the said *Charles Stuart*, and also of replying to the Answers which the said *Charles Stuart* shall make to the Premises, or any of them, or any other Charge that shall be exhibited) doth for the said Treasons and Crimes, on the behalf of the said People of *England*, impeach the said *Charles Stuart*, as a Tyrant, Traytor, Murderer, and a publick and implacable Enemy to the *Common-Wealth* of *England*; and pray, That the said *Charles Stuart*, King of *England*, may be put to answer all and every the Premises, that such Proceedings, Examinations, Tryals, Sentence, and Judgment, may

may be thereupon had, or shall be agreeable to Justice.

Now let any Man judge upon the reading of this Charge, what was the Cause of King *Charles's* Suffering Death; whether was it for the Protestant Religion, or any part thereof, such as is contained in Scripture? If for the Protestant Religion in general, or any particular Point thereof in Special, I deny it, for there is not the least Word relating to the Protestant Religion (nor indeed of any other) in general, nor any particular Point thereof in Special, in all the Charge. And I cannot see by the reading of the Charge, that they designed any such thing, or look'd upon him as a Criminal in Matters of Religion, and therefore it was not in their Thoughts nor Power to charge him. Now to tell the World that he died a Martyr for the Protestant Religion, looks with the greatest Front imaginable; any Cocker can tell you, that no Man can suffer for that he is not chargeable with, nor for no more than he is indicted, he is free from all but what is therein mention'd, and of that too, if it be not duly and formally proved. So then 'tis plain, and a Man may positively conclude, that he did not suffer Death as a Martyr, for the sake of the Protestant Religion, but as a Criminal, who had committed *High Treason*, and other *High Crimes*, against the known and fundamental Laws of the Kingdom, to which he was subject, as well as any of his Subjects.

Now to *canonize* the King for a *Martyr*, who (as I said before) suffered Death by the Laws of the Land which he himself had submitted to, and owned for his own Laws, (for they are the King's Laws, as well as the Subject's) the which he had sworn to keep, (he being liable to the Lash and Penalty of the same, as well as others) I say, why he should be *canoniz'd* for a *Martyr*, I know not, neither can unfold.

Indeed,

Indeed, had the Parliament charged him with holding Correspondence with the See of Rome as justly they might have done, and he thereupon convicted, and suffered Death, then perhaps the Papists might have canonized him for a Martyr, tho' by his own and our Laws he suffered Death as a Criminal.

From what has been said, the following Conclusion may be made : If the King died for *High Treason*, and for *High Crimes* against his own Laws, then he died as a Criminal ; but it appears by the Charge against him, and fully proved, That he died as such, and condemned by his own Laws, and therefore he suffered Death as a Criminal ; and if so, then he suffered not Death as a Martyr.

I know, in his Speech upon the Scaffold, he call himself *Martyr*, saying, *I am the Martyr of the People*. What then ? His *ipse dixit*, or saying so, will not make him so, tho' it be the Word of a King. What may not any Man call himself what he pleases ? A *Bad Man* may give himself the *Nick-Name* of *Good Man*, if he pleases, and oftentimes pass for such too, and this without Offence to any.

But here I would not be mistaken by any. I am not here vindicating the Charge against him whereon he suffered Death, that would take up a great deal of Time, and require some Pains, for it matters not in this Case, we are now upon, whether the Charge was true or false, his Death legal or illegal, right or wrong, just or unjust ; The Question is about the *Cause*, whether he died for the *Cause* of the *Protestant Religion* in general, or some particular Point thereof in special, or for the *High Treason* and other *High Crimes* mentioned in the said Charge. The Charge accuses him, and he cannot acquit himself thereof ; he does not answer to any one Particular therein, but instead of that, insists upon his Pre-

with
Rome prerogative, and denies the Jurisdiction of the Court.
 euph And therefore, since he could not acquit himself, the
 ne Pa Court condemns him as Guilty of the Charge. Now
 ho' be the best Judge of the *true Cause of his Death*, is him-
 a Cr self, if you will believe him, or take his Word for
 it, and you will see it was *nothing of Religion*, and
 usion therefore he *could not die a Martyr*. His own Words
 y, and upon the Scaffold, as a dying Man, are these, *viz.*
 e die sirs, It was for *This* that now I am come here, *viz.*
 gain If I would have given way to an *Arbitrary Way*, for to
 an have all *Laws* changed according to the Power of the *Sword*,
 e fut I needed not to have come here.

Gentlemen,

e call Having considered the Premises, I am forced to
 Peopl ery out, with the Apostle *St. Paul*, and say, (pray
 I no pardon me) O foolish *English, Scotch, and Irish!* who
 Wh hath bewitched you, that you should not believe the
 ? Truth? Read over the foregoing Lines, and tell
 Goe me your Thoughts in cool Blood. Can you, and
 too will you still say, that he died a *Martyr*? Pray
 I an tell me, For what Religion did he die? (For many
 here tho' he look'd like a Protestant) Or for what Point,
 grea Branch, or Article in special of the Protestant Reli-
 tter gion, which may be warranted by the Holy Scri-
 r th pture (for 'tis that which constitutes a *Martyr*, and
 lega entitles a Man to the Honour and Dignity of *Mar-*
 is a tyrdom) did he suffer Death for? And pray shew
 f the me where that may be found? There is no such
 ular thing, nor any thing like it, mentioned in the Charge
 son against him; and if it be not there, it signifies no-
 rge thing, for he did not suffer Death for that, which
 him was not contained in the Charge, but for what was
 arti charged against him therein. He cannot be said to
 his suffer for That, of which he could not be accused.

Yet

Yet a little farther, and I have done : The Word *Martyr*, or μαρτύριος, properly signifies a Witness, and in this Case of *Martyrdom*, it is understood of a Man's witnessing to the Truths of God's Word, or his true Religion therein contained, or some particular Branch thereof, and sealing the same with his Blood, or suffering Death for the same : whoever suffers Death on these accounts, do witness the Truths and Veracity of God's Word, for which he deserves the Name and Title of *Martyr*. Now, such a Witness as this, hath a double Office : First, He is a Witness for God ; and, Secondly, He is a Witness against the Enemies of God, by whose Hands or Means he suffers Death.

1. He is a Witness for God. *Acts v. 32. We are His, viz. God's Witnesses of these Times ;* and so is also the Holy Ghost, *καὶ οὗτοι ἐσὶ μὲν αὐτοῦ μαρτυρεῖται τῶν ᾠμῶν*.

2. He is a Witness against the Enemies of God. *Matth. x. 18. And ye shall be brought (speaking in reference to their Suffering for his sake) before Governors and Kings, for a Testimony against them and the Gentiles.* *Εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσι.* See also *Mark xiii. 9.*

Now I desire to know if King Charles be a *Martyr* or *Witness* by his suffering of Death ? Did he Witness or give Testimony for God in such Things as Peter and the Apostles did, or any other the like things ? Were he his Witnesses of these things. What things did they witness ? They witnessed, that God ought to be obeyed rather than Man ; and that God had raised up Jesus whom they had slain and hang'd upon a Tree. They also witnessed, that God had exalted him to be a Prince and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins. It was these things that they witnessed. If He did not, then he is no *Martyr* in the Apostle's Sense : If he did, then

show

shew me where to find it : and if it be said he was a Witness against the Enemies of God, (that will not do without the other) I want to know where to find that too, or who they were. Did he witness or testify against, or accuse any Thing, or any Body, in Matter or Point of Religion, against the greatest of his Enemies (which he look'd upon the then Commons to be) ? Pray shew me what it is, and where to find it. But these things I despair of. Besides, he could not be a Witness in this Case, for the Commons not laying any thing of Religious Matters against him in the Charge, he could not die for that which they could not, nor did not accuse him ; and therefore he could be no Witness, nor die a Martyr.

If we look back into the primitive Times, what an innumerable Company of Saints and Martyrs shall we find there ? Ecclesiastical History abounds therein, and yet we find few or none of them (in comparison of their Numbers) canoniz'd or calender'd in Red or Black, unless we search the Romish Calenders, who would claim all, if they but bear the Name of a Good Man, to be their own, tho' they know him not, nor be akin to him. But in the said Ecclesiastical Histories, we do not only find barely their Names, as *A. B. Martyr*, but are there also told, what they suffer'd for, their Carriage and Behaviour in their Sufferings, and by some an account of their Faith at their Sufferings. The Sufferings for which they suffered, was either for exercising their Christian Religion, which was not then permitted in those places ; or for refusing to worship God after the Heathen and Pagan manner, &c.

But to come a little nearer Home, and to our Time ; How many Hundreds of poor Protestants in *England*, in Queen *Mary's* Days, suffered by the Hands of the bloody Papiſts, the most horrid and abominable Torments, as the Hearts of bloody Men could imagine or invent, viz. The Burning of the poor Servants of

God alive? See the Book commonly called *Fox's Acts and Monuments*; there you will find, not only the Names of the Martyrs, but also an Account of the Religion they profess'd, and what particular Points thereof in special, or what it was they denied or refused in Popery, and that they could not comply with, but choose rather to suffer the most dreadful Torments. The Book being in most Churches, I forbear to enlarge. Now indeed and indeed (or with a witness, as we commonly say) these have their Testimonials to shew, these are good Witnesses for God, and against the Enemies of God. The like may be said of the Sufferings of the Protestants in some Parts of *Germany* and *France*, and especially of the late Massacre in *Ireland*, of which I could say much, could I but safely speak. Now, if King *Charles I.* could but shew such Testimonials of his Martyrdom, as the Martyrs above can, I could then with more Patience allow his Name in the Calender to stand in what Colour you please, black, red, or yellow, 'tis all one to me, tho the Martyrs Names abovemention'd are not calender'd. I wonder how it came about that his Name was inserted or crept into the Calender, having no Example or Authority for it, unless it was by means of his Father the Pope. Example there is none, for he is the first King canoniz'd as a Martyr, for suffering as a Criminal; and Authority there is not any. I know no such Power as that, that the Church hath; I want to see that Power, and who gave them that Power, and from whence they derive it, whether from *Rome*, or elsewhere.

Now, Gentlemen, I have no more to say, but desire you to get your Judgments rightly and truly inform'd; and when that is done, as yourselves have been deceived, so endeavour to undeceive others, and set their Judgments right; and also endeavour after a hearty, true and sincere Repentance, for the Idolatry you are, and have been (and in causing others to be) guilty of;

for

for it has been observed for many Years past, *his* very Name has been honoured and revered much more than the Name of God itself, which is now-a-days made a common Stalking-horse to the vilest Villain; and as for the Day on which he suffered, that is celebrated with greater Solemnity and Devotion, than the Lord's Day itself; for there are many in these Nations will go to Church on *that* Day, when they will not on the Lord's Day all the Year current. Now this old Distemper of Idolatry might be cured, and God might have the Glory of his Name, and the Celebrations of his Sabbaths: If you but blot him out of the Calenders of your Hearts and Minds, and the Work (with God's Blessing) will soon be perfected; and also blot him out of your common Calender, (for you find by the Premises above, that he has nothing to do to sit there) and then the Work is compleated. I shall not add more, but that 'tis my earnest Desire and Request, that the God of Truth may lead you into all Truth.

F I N I S.

(51)

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